



JUNE 2024 THE SHEPHERD

A newsletter from the Shepherd of the Springs Lutheran Church-Missouri Synod,
Colorado Springs, CO.

*Hirtenbrief 6-24
June, 2024*

The Feast of Pentecost

Dear fellow Redeemed in Christ Jesus,

During my first year as a pastor, I was shocked to learn from a catechumen that he had never heard of Pentecost! How could anyone grow up in the church and be unfamiliar with this great Feast? Why, its the Birthday of the Church! Without Pentecost, we would all be dead in our sins, without any knowledge of God, not trusting in Jesus, not having the forgiveness of sins, without any hope in this world or for the next. Unless the Holy Spirit came upon the Church-as Jesus promised He would-the Church would not exist. And yet, a young catechumen that I was charged to teach wasn't familiar with Pentecost! By the way, now he knows all about Pentecost!

Maybe it has occurred to you that Pentecost does, quite often, fall on Memorial Day weekend; during which people who ordinarily attend church might miss. So it is possible that children could grow up without attending church on Pentecost Sunday. (This year, as you may be aware, Pentecost is the Sunday, May 26, before the observance of Memorial Day.)

Sadly, it has also occurred to me that we sinful human beings tend to take the Holy Spirit for granted! Perhaps that's why this particulate Feast is not considered as important as Christmas or the Resurrection of Our Lord. But taking the Holy Spirit for granted would be, and is, a great mistake!

There's nothing we can do to keep the Father from creating and sustaining this world and providing us with everything we need. He is going to govern this world so that we can derive our daily bread from it; of which He graciously gives! We cannot shut out the work and influence of God, the Father Almighty, maker of heaven and earth. However, we can misuse what the Lord God Almighty gives us!

There is nothing we can do to keep Jesus from dying for us and rising from the dead. It's done. He did it. It is Finished! You can't take Jesus off of the cross. He stayed there until He fully paid for your sins. And you can't keep Him in the grave, either! He rose from the dead, having destroyed the effects of sin, death and the power of the evil one! He has also ascended to the right hand of His and our Father!

But there is something you can do to keep the Holy Spirit of out your lives. You can stop listening! You can set your Bible aside or use it as a decoration in your family room. You can stop hearing the Gospel. You can stop receiving the Lord's Supper. You can stop going to church! The means of Grace-the Holy gospel and the Blessed Sacraments-are the means that the Holy Spirit uses to call you to faith and to keep you in the One True Faith! They are where you find the Holy Spirit throughout your life. Pentecost is truly an ongoing event!

Every Sunday is Easter! So true! In Divine Service, you come to receive Him who rose from the dead, bringing life and immortality to light through the Gospel. Every Sunday is Pentecost! So true! You come to be filled with the Spirit of Truth who persuades your heart of the truth of the Gospel. The Holy Spirit is the Lord and Giver of Life, and not just on Pentecost! The Holy Spirit keeps you in the One True Faith to which God called you when you were Baptized. The Holy Spirit is the Comforter! HE always comforts you. He takes the treasures Jesus won for you and freely give them to you. Pentecost isn't about speaking in tongues or miraculous signs. Its about faith, the faith that the Holy Spirit works in you in your hearing of the blessed Holy Gospel. Pentecost is important for and to you!

In His (and your) Service,
Pastor ✝



Catechetical Kernel

The Sanctus



The Sanctus is a rich burst of praise sung before the Lord's Supper. It continues the Preface. The Proper Preface concluded with the words, *"Therefore with angels and archangels and all the company of heaven we laud and magnify your glorious name, evermore praising you and saying:"* With that introduction, the Sanctus begins with the [cherubim's] praise found in Isaiah 6:3, *"Holy, holy, holy is the Lord, God of pow'r and might: Heaven and earth are full of your glory..."*

The church may be visibly separated by geography, language, false doctrine, time, death, etc., but we are in reality one body in Christ. In regard to the Lord's Supper Paul says, *"Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf"* (1 Cor. 10:17). Thus, we sing the angel's praise. We join with the angels and the whole church, for together we are one church.

The Sanctus continues with the Benedictus that says, *"Hosanna, Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest."* These words are drawn from Psalm 118:25-26 and St. Matthew 21:9. Hosanna means, "save now" and became an expression of praise. Historically, it was customary for the Jewish Passover to end with the singing of Psalms 115-118. And St. Mark tells us that Jesus and His disciples concluded the Passover by singing a hymn (cf. St. Mark 14:26). Most likely Jesus sang Psalm 118 that included the words of our Sanctus. These are also the same words that the crowds greeted Jesus with as He triumphantly entered Jerusalem on Palm Sunday. They are the words used to greet the promised Messiah. It is no accident that this triumphant greeting is combined with the words of praise heard in the heavenly Throne Room.

The combination of the "holy, holy, holy" and the same words that the crowds greeted Jesus with on Palm Sunday serves as a confession that this Jesus who now comes to us in, with, and under the bread and wine is the Triune God who Isaiah saw in the heavenly Throne Room.

Theologically, the last phrase of the Sanctus points us to the elements in The Lord's Supper. Our *"Hosanna...Blessed is he who comes in the name of the Lord"* finds its fulfillment in the reception of the Sacrament. In, with, and under the bread and wine, Jesus comes to us and gives us His very own Body and Blood for our forgiveness.

The Peace of the Lord be with you,

Pastor ✝



The Ecumenical Council of Nicaea

June 12, AD 325



The Council of Nicaea in 325 was the first of the seven recognized ecumenical (world-wide) councils conducted by the Church. The last of these councils was also held in Nicaea in the year 787. Each of these councils were before the great East-West split in 1054, placing them in the unique position of speaking about what the Church believes, teaches, and confesses at a time when the Church had not broken apart into different “confessions” or “communions” or “denominations.”

This does not mean, however, that there were no controversies. Far from it! In fact, the councils were called to settle controversies. What it does mean is that Church, through the councils, could speak with a united voice concerning many controversial issues.

This council was called by Emperor Constantine I (the Great). Though he gave the opening address, he did not interfere with the theological discussions or decisions. Constantine invited all 1800 Christian Bishops to attend, promising to pay all expenses for those attending along with their assistants. While the actual number of bishops attending cannot be confirmed, with absolute historical certainty, there is no real reason to reject the traditional number of 318 (which is the number reported by two of the people who attended, though others had different counts). Along with their assistants (priests, deacons, etc.), the number in attendance could have been well over 2000.

The city of Nicaea was chosen because of its convenient location for most bishops and because it had the facilities to handle such large numbers. Bishops from every part of the Roman Empire attended, except Britain. There were also bishops from outside the Roman Empire, most notably from Persia. While everyone agrees on the year of the council, the exact dates are harder to determine. The earliest suggested beginning was May 20. The latest



possible ending date was Aug. 25.

Numerous issues were considered and the most important was the innovations of the presbyter, Arius. He denied The Holy Trinity and the eternal existence of Jesus. Another topic was the date to celebrate easter. Some celebrated it on Nisan 14 (according to the Jewish calendar), while others felt the current Jewish calendar was inaccurate and so they calculated the date for Easter differently. The final major point of discussion was how to treat those who had abandoned the Christian Faith during the recent persecutions and now wanted to return to the Church.

In response to the teachings of Arius, who attended the council and fully explained his position, the council endorse the first form of the Nicene Creed. (It would be expanded at the second ecumenical council and this expanded creed is the one confessed by the Church today.) This Creed rejected the teachings of the Arians, in part, because they were innovations. When Arius arrived, 22 of the bishops supported him. After he spoke, and these bishops finally understood what Arius was teaching, only two continued support him. The result: Arius and the two bishops were banished to Illyria (Albania).

One misconception about the council is that they created the teachings of The Holy Trinity and the eternal existence of the Son. Nothing could be further from the truth. Anyone familiar with the writing of the Ante-Nicene Fathers (that is, the Church Fathers that came before the Council of Nicaea.) knows such claims are distortions from the pits of hell. The council affirmed and clarified what the Church had taught since Apostolic times!

Concerning Easter, the council decided in favor of the “Christian” Nisan. This is the day normally celebrated as Easter today around the world. Concerning those who had renounced Christ to avoid persecution and now wanted back into the Church, the council decided on a rather mild reconciliation process. Another false statement concerning this council is that it established the canon of the Bible. This isn’t true, since the council made no statement about the canon of Holy Scripture.

This council had a profound long-term impact. This was the first council, since the Jerusalem Council in the Book of Acts, when representatives from the entire Church gathered and spoke concerning what we believe, teach, and confess. It affirmed what had been handed down from the Apostles as the orthodox Christian Faith. Though the Arian controversy didn’t go away, those who clung to the truth now had a clear statement,

recognized wherever the Church had spread, to express their faith. The pattern of gathering together to establish what the Church believes on specific issues has been repeated time and time again throughout history.

***Let us pray:** Lord God, heavenly Father, at the first ecumenical Council of Nicaea, Your Church boldly confessed that it believed in one Lord, Jesus Christ, as being of one substance with the Father. Grant us courage to confess this saving faith with Your Church through all the ages, through Jesus Christ, Your Son, our Lord. Amen.*



*Merry month of May
Family visitors from Korea*



Pastor and Yong Patterson were hosts to Yong's sisters and brother-in-law. Yong's family traveled from Korea to visit and get acquainted with their youngest sister, Yong's American/Colorado life.



Madelynn Kueter

May, 2024.

Mesa Ridge High School, Colorado Springs, CO



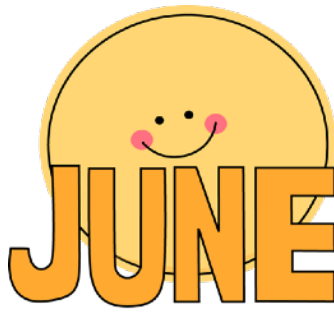


**Uncles, Aunts,
Cousins, and
Grandparents all
came from Iowa to
celebrate with
Maddie**



**Maddie heads to
University of Iowa in
August.**





Sundays

Divine Service 9:00 AM

Bible Study 10:30 AM

6/2 Sunday Trinity 1

Members quarterly meeting to follow Bible Study

6/9 Sunday Trinity 2

6/16 Sunday Trinity 3

Father's Day celebrated on the third Sunday of June for the first time in 1910.

6/23 Sunday Trinity 4

6/30 Sunday Trinity 5

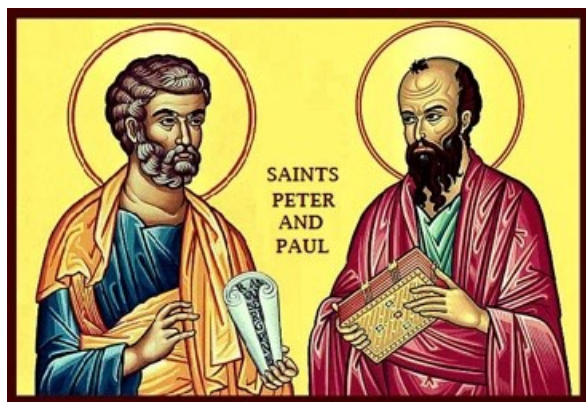




06-07 Ken and Heather Crafton
06-20 Pastor and Yong Patterson
Carol and Jim Ross
06-27 Jason and Lana Packer



06-01 Yong Patterson
06-05 Sue Groggel
06-07 Lana Packer
06-12 Arryana Kueter
06-21 Brad Griffis
06-22 Paxton Kueter



Festival of Saints Peter and Paul, Apostles

Submitted by Gary Law

On June 29th we celebrate the liturgical Festival of Saints Peter and Paul, Apostles. This is one of the oldest saints' days on the Church calendar. As early as 250 AD there is evidence of an already lengthy tradition of celebrating both saints on the same day. Both were martyred in Rome under the orders of the Emperor Nero. An old tradition holds they were martyred on the same day, but it is likely Peter was martyred in the year 64 AD and Paul in 67 AD.

Peter proclaimed Jesus's resurrection to Jews and Gentiles for many years. When finally arrested and sentenced to death by crucifixion, tradition reports that he requested to be crucified upside down as he did not feel worthy to die in the same manner as his Savior whom he had once denied.

When last heard of in Acts, Paul was under house arrest in Rome. One tradition says he was released and fulfilled his desire to preach in Spain and then returned to Rome where he was re-arrested. In any case, he was sentenced to death and as a Roman citizen was spared crucifixion and received a relatively merciful death by beheading.

The Roman Catholic church claims that the remains of both apostles are buried beneath the original Saint Peter's Basilica in Rome. Whether this is true or not, both believed "... For to me, to live is Christ, and to die is gain." (Philippians 1:21) and await the promised resurrection they both proclaimed

June 29, 2024 - Day of the Christian Martyr

Church traditions marks June 29th as the date of the martyrdom of the Apostle Paul. It has become a day for Christians worldwide to honor the faithful witness of those who have sacrificed their lives for the Gospel. It is also a time to pray for Christian brothers and sister who face death today for their witness to faith in Jesus, the Christ.

Check out Voice of the Martyrs at vom.org



Members

Jill Damec
Darrell Root
Marlene Schmidt
Cheri Penwell

Military

Captain Rob Landers (USAF) (Barry's Son- in-Law)
Captain Abel Wilson (USAF) (Friend of SSLC)
1LT Frederick Heidt (USAF) (Friend of SSLC)
Master Sergeant (USMC) Kyle Chase (Dale & Kari's Nephew)
First Sergeant (USA) Benjamin Kueter (SSLC member),
Sergeant First Class (USA) Jordan Etchells (Dale & Kari's Son)
A1C Trevor Smith (USAF) (SSLC member)

Family Members

Patty Krueger (Barry's widow)
Kathi Chase (Kari's Sister)
Jacob Damec (Jeff and Jill's Son)
Rainer Dieterle (Conny's Father)
Tyson (Tiffany's Uncle)
Eli (Shannon and Ben's nephew)
Janice Patterson (Pastor's Mother)



Translation, Please

Compiled by Evelyn Law

Writing hymns in one's own language is a blessing for the Church and certainly a poetic and spiritual gift. Translating hymns to another language while maintaining theological meaning, but also tweaking words and phrases to fit the new language's meter and rhyme structure, is another talent that requires patience, humility, and thoughtfulness.

Catherine Winkworth (1827-1878) was one such translator. Lutheran Service Book contains 51 hymns either partially or wholly translated by her, and an additional 15 hymns modeled after her translations. Although not the earliest of modern translators from the German into English, her translations are the most widely used of any from that language, and have had more to do with the modern revival of the English use of German hymns than the versions of any other writer. In her lifetime, she translated nearly 400 German hymns written by more than 170 authors.

Born the youngest of four daughters to an Anglican manufacturing family in London, she was educated by her mother and private tutors. She lived with relatives in Dresden, Germany, in 1845, where she acquired her knowledge of German and her interest in German hymnody. Her work went beyond simply translating from one language to another. Having studied and written about the histories and biographies of German hymns and hymn writers, she carefully translated in a way faithful to the original authors.

Aside from translating and writing, Miss Winkworth spent her life advocating for women's education and uplifting the poor and impoverished. She died suddenly of heart disease in France. No doubt she is now singing hymns in a new language with all the hosts of Heaven.



Don't forget: June 10-14
Exploring
The Role of Temporal Authority
in the Faith life of the Christian

With a Seasoned, Respected Teacher in the Church:

Dr. Steven A. Hein Director:

Concordia Institute for Christian Studies

[E-mail: heinsteven@ix.netcom.com](mailto:heinsteven@ix.netcom.com)

Hosted by Shepherd of the Springs Lutheran Church
Rev. Jeff Patterson, Pastor

Sponsored by The Concordia Institute for Christian Studies.

The class will begin each day with morning worship at 8:30 am led by Pr. Patterson with morning sessions from 9 am to Noon, and 1 to 4 pm with an hour off for lunch. Friday, 6/14 will wrap up ending at noon to allow for travel. The attached brochure provides a basic outline for the class and registration. If there is demand, the class will also provide a distance learning attendance via Zoom. If you can make just some of the days, registration can be prorated.

Christians often find themselves continually on the defensive in the public sectors of life as DEI, Wokeness, and fluid gender pronouns seek to cancel faithfulness. How should the Christian respond? Where is Christ in relation to temporal power, authority, and issues of public life? What are the limits for rules, laws, and regulations to play in the vocational faith life of the Christian? This course is designed for the thinking Christian who is looking for answers and clarity on the limits of temporal authority and the limits of civil obedience and conformity.

The class is open to any Christian, so if you have friends or other family members who may be interested in attending, please pass on this information. They will be most welcome. I will have hard copies of the informational brochure/registration form also available in the narthex.

Schedule permitting, I hope you can come for all/some of the class.

Blessings,

Dr. Steven Hein



Bed in Summer

BY ROBERT LOUIS STEVENSON

In winter I get up at night
And dress by yellow candle-light.
In summer, quite the other way,
I have to go to bed by day.

I have to go to bed and see
The birds still hopping on the tree,

Or hear the grown-up people's feet
Still going past me in the street.

And does it not seem hard to you,
When all the sky is clear and blue,
And I should like so much to play,
To have to go to bed by day?

Source: *A Child's Garden of Verses* (1999)



This newsletter is a publication of the Shepherd of the Springs Lutheran Church, Missouri Synod

A Confessional, Evangelical, Sacramental,
and Liturgical Congregation of the Lutheran Confessions
Where the Lutheran Reformation Lives!

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